M 422 562

[Ed., an example given by the author, from the third paragraph, page 111, through the fifth paragraph, page 114, is not translated.]

[114] This clearly shows that the proceeds from the sale of salt, the property of the woman, belong in equal shares to the husband and wife: to the woman because of her work, to the man because of his trouble and travel to put the product on sale.

Among the Wadia, Tumba, Bobaie, Basakata, and Balesa, I had the opportunity to observe the same fact. As long as the woman herself goes to sell her part of the communally made salt, she keeps all the proceeds of the exchange, but according to

S [258]

Fig. 64. Evaporation of Water Saturated with Salt, among the Basakata.

native custom, when the husband is entrusted with the sale, he is entitled to part of the proceeds.

M 454 562 422

The proceeds, however, are not divided immediately after the sale. The total sum is put in a safe place, a hiding place known to both husband and wife. The couple accumulates the mitakos [Ed., a kind of metal currency]; they hoard them until the day when they both agree to divide them. Custom gives one quarter to the man and three quarters to the woman. [115]

M 258 476

This custom does not exist among the tribes east of the Balesa. Salt grass cannot be gathered there, because it is very sparse in the region. The trunks of banana and palm trees and the

583 received as bride price for a sister, aunt, niece, cousin, etc.

If he has no female relatives (efinanyi, bomena), or if no bride price to which he is entitled remains, he may receive a part or all of the needed capital from his father. The various members of his family each obtain either 2, 5, or from 10 to 20 rings for him
● [454] that they have been able to save from bride prices they have received or which they have acquired as belonga (see Chapter VI, Article V, 1), as any kind of remuneration (for work, for judging in a palaver, for mediation as ndonga, etc.), the sale price for animals, streams, or ponds, or as damages or settlement of some debt.

583 602 Indeed the worst mischance that may befall a man in love is not to have a bride price readily available and to have to set out in search of the necessary valuables anywhere he can find them. These trips take a good deal of time. For these things are not done with the great speed of nervous Europeans. He cannot simply send a message [133] to uncle X or to the husband of aunt Y, or even go to them and explain the purpose of the visit, and expect to be able to leave at once with a present. His hosts keep him for days and weeks. "Wait a bit, I will find some for you; stay a while longer, then we'll see; it's been so long since we've seen you, you can't leave so fast," etc. Quite often in fact it is entirely in the young man's interest not to leave in a hurry; he must sometimes perform a great many small services for them to win their good will, and it is even expected that he will perform larger tasks such as helping with clearing, building a hut, hunting, etc. A European would need the patience of an angel. But even the young natives, who are sometimes relatively nervous and excited, especially because they want to conclude the matter of the bride price, and who in any case do not as yet possess the calm of the older people to whom they go, must be capable of resignation and perseverance. Hence the proverbs: lokámo ntákundólíkâ bakonga ndâ
[539] lífaya, "haste will not dig up rings in foreign territory" (bakonga are often buried in the ground for better safekeeping -- a useful precaution particularly in the past, when there were brawls between villages, and raids), and bomwa w'inkóndé ntásingólíkâ bakonga ndâ lokendo, "a child's mouth does not unroll rings in the course of travels" ("unroll" -- that is, from the feet of the wife of the relative being visited).